THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXVII No. 10

August 17, 1957

There is plenty of material, as well as help, in the devotional books to the realization of the *heart doctrine*, for they are designed to awaken the Buddhic faculty—that of Intuition, the only means by which *light* can come to you or anyone. Printed words and the information that they indicate, are only "ladders" by which the learner can climb to Wisdom. Each one has to make his own connection with higher planes and Those who live in higher realms. It has often been said that "when the materials are ready, the Architect will appear." So our work must be to get the material ready, and that means we have to get rid of the purely personal bias by making Theosophy a living power in our lives.

—Robert Crosbie

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः। *There Is No Religion Higher Than Truth*

BOMBAY, 17th August 1957. VOL. XXVII. No. 10

CONTENTS

Let Us Be Learners! 217
The Value of Suffering 218
The Veil of Darkness 220
The Spirit of Science 223
The Plank of Our Salvation 225
The Growth of Soul—*By Robert Crosbie* 226
Mental Asceticism 228
Progress and Happiness 229
Smoking and Cancer 232
The Dual Aspect of Mind 233
Shraddha and Pinda 234
Seek Sacredness 235
Greek Temples 236
In the Light of Theosophy 238

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1957. VOL. XXVII. No. 10

LET US BE LEARNERS!

Our ideas are more mighty than all the materialism of the age, which is sure to die out and be replaced by the truth. You will have to take care that the spirit of the time, and the wickedness and apathy of the people, do not engender in you a bitter spirit. This is always to be found in the beginning, but now, being forewarned, you are forearmed.

—W. Q. JUDGE

The U.L.T. is a school. It has authentic Theosophical text-books and regular study classes. It offers opportunities for earnest questioning of which the curious and even the scoffer can take advantage, and many such do so. It has public

Please see last page for particulars of "Our New Volume."

the earnest Associate who sees that Theosophy means self-discipline. The learner must acquire the knowledge of that technique by which he daily endeavours to raise his lower mental self to an altitude where clear vision is obtained.

The Way of Self-discipline can be followed by each through the right use of technical knowledge gathered by regular attendance at Lodge meetings. To know all about Reincarnation and Karma may seem easy; to apply in hourly living what is implicit in the twin doctrines is, however, a very different story. Applying self-discipline in the light of Theosophy—to deeds and words, to feelings and thoughts, to business and recreation, at the office, in the home and in society—is a heroic undertaking; muscle and sinew of mind and heart need to be strong, the senses to be alert, the brain cells and ganglia to be sensitive; these qualities come into being and grow month by month if self-discipline is observed, not spasmodically but steadfastly; if finances and possessions, attachments and aversions, avarice and unselfishness—all are looked at Theosophically.

Our self-discipline as learners affects others
nd not all such
they are scof-
ould take into
Voice of the

ripe mango
fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows.

We are called upon to conquer weal and woe, and so need that indifference to praise or blame which is a sure antidote to violence. Egotism envelops us in vanity and a brood of weaknesses is born; they all goad us to violence—provocative speech, cruel mentality, jealousy and possessiveness.

These and like lessons are to be learnt at the school named "The U.L.T."—the mortification of violence, the practice of mental charity and of gentle speech, and, above all, an ever-present love for friend and foe alike.

Thus we shall get a new will and a deeper faith, which will become the channel of a new light and develop new strength. "Provoke not and be not provoked" is a good rule to memorize. And, in doing all this and in observing self-discipline, let us take our mind off our self. Regret not the past, be tranquil in the present, be confident of justice which is ever merciful for the future. This is the death of violence.

THE VALUE OF SUFFERING

The first of the Four Noble Truths of the Buddha is—*Sorrow Is.* Birth, sickness, suffering and pain, old age and death, are universal facts. H.P.B. proclaims the same truth when she says:—

> As long as we are in the body, we are subjected to pain, suffering and all the disappointing incidents occurring during life. (*The Key to Theosophy*, 2nd Indian ed., p. 224)

Incarnated existence entails suffering. Let us understand why, from the metaphysical point of view. Says H.P.B.:—

> The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. (*Transactions of the Blavatsky Lodge*, p. 68)

These Divine Egos sacrifice themselves by incarnating in their lower personalities, though it must be borne in mind that without incarnation they would not get the experience of gross material existence. It is through individual experience and suffering that the Divine Egos are perfected. In like manner, the personalities have to purify themselves in the fire of suffering, if they would share in the immortality of the Divine Egos.

> Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path. (*The Voice of the Silence*, p. 35)

Incarnated existence thus offers the necessary experience by which we may rise to wisdom, to the "higher and more glorious planes of being."

This suffering and experience is sometimes spoken of as vicarious atonement of the higher for the sake of the lower, for through reincarnation the higher raises the lower to a sublimer state. Thus the final purpose of evolution is twofold: (*a*) "for the experience and emancipation of the soul," and (*b*) "for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious godhood." (*The Ocean of Theosophy*, p. 65)

Sorrow is, but what is the cause of personal suffering? The Buddha answers:—

> Ye suffer from yourselves. None else compels,
> None other holds you that ye live and die,
> And whirl upon the wheel, and hug and kiss
> Its spokes of agony,
> Its tire of tears, its nave of nothingness.
>
> (*The Light of Asia*, Book VIII)

As a man sows, so will he reap. As he thinks, so he speaks, so he acts, so he becomes. He cannot escape the consequences of his actions, whether they be good, bad or indifferent. They must all react upon him with the same force with which they were set in motion. Says H.P.B:—

> ...there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence. (*Raja-Yoga or Occultism*, p. 115)

And again:—

> ...we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. (*The Key to Theosophy*, pp. 204–5)

Thus every physical action has its moral effect. Suffering of every kind, be it physical ailment, mental agony or heart sorrow, is determined by the law of moral retribution. All woes are rooted in wrong thought, followed by wrong action, the result of the misuse of powers in this or past lives. But, as H.P.B. points out, if there is retribution for selfishness, there is also a reward for unselfish deeds. The wheel of life turns ceaselessly—"each has his moment of good fortune when the wheel brings him uppermost...each in his turn is crushed as the wheel turns on" (*Light on the Path*, p. 76). "These two, *light* and *darkness*, are the world's eternal ways." What is not learnt cheerfully will have to be learnt in and through pain.

That all human sorrow is caused by personality and selfishness is generally recognized by the student of Theosophy, but few have grasped the real value of suffering, the true significance of pain and sorrow. The following statements from *The Secret Doctrine* will help the aspirant to come to a better understanding of the intrinsic worth of suffering :—

> No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as good, as otherwise the latter remains incomprehensible. (*The Secret Doctrine*, II. 81)

> Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death? (*The Secret Doctrine*, II. 475)

From the above it becomes clear that suffering is a necessary factor in soul-evolution—the martyrdom of self-conscious existence. It is in times of suffering, when man is afflicted, that he begins to question life, to turn within and search for truth. Painful experiences deepen his understanding and widen his vision. Agony and distress make him humble and more kindly disposed towards others; they awaken in him pity and compassion for his suffering fellow men. Says H.P.B.:—

> Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. (*The Key to Theosophy*, p. 248)

The value of suffering is that it purges the impurities and burns up the dross of the personality, thus clearing up "the sheaths of the Soul." All trials and vicissitudes are beneficial experiences—opportunities for strengthening the Inner Man. But the benefit the sufferer can derive from an experience depends upon his attitude towards it. He must learn to bear the suffering with calmness and resignation. By enduring his suffering with the right attitude, he lifts a little of the heavy Karma of the world. Bad Karma is worked out; old debts are paid off.

To the earnest student, therefore, suffering comes as a deliverer and friend. He is ready to regard whatever the Higher Self has in store for him as discipline and experience, without allowing his suffering to shake him from his fixed purpose in life.

The life of the man of the world is a constant mingling of joy and sorrow. Like the pendulum he moves between pleasure and pain, rejoicing and weeping from life to life, chained to his previous actions. How to break these fetters and free himself from his self-made entanglements? Teaches the Buddha :—

> Let a man forsake anger; let him root out pride; let him break all fetters. No sufferings befall him who clings not to name and form and who calls nothing his own. (*Dhammapada*, Verse 221)

> The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. (*The Voice of the Silence*, p. 16)

He who desires to free himself from sorrow has to practise and learn to master the transcendental virtues, the Divine Paramitas of Perfection. The centre of his thoughts must be dispassion, detachment from pleasure and pain, for "Mara's arrows ever smite the man who has not reached Viraga."

Yet, even the Paramita Path is called the "Path of Woe"; and he who treads it is referred to as the "aspirant to Sorrow, throughout the coming cycles." It is the Path of Renunciation, the steep Path that "winds up-hill all the way; yes, to the very end." The climber is the *chela* on his way to Adeptship, who now enters upon a different and higher phase of suffering—"mental woe unspeakable; woe for the living Dead, and helpless pity for the men of karmic sorrow, the fruit of Karma Sages dare not still."

The Great Sages feel pain, but They are not disturbed by it. The agony They experience is no longer the result of Their own personal Karma —for They have crossed over all the sorrows of the heart—but is due to the Karma of the Race to which They belong. They have taken upon

Themselves, voluntarily and knowingly, the burden of the sins of collective humanity.

> Self-doomed to live through future Kalpas, unthanked and unperceived by men ; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow. (*The Voice of the Silence*, p. 74)

THE VEIL OF DARKNESS

The veil of matter is a dangerous veil; none the less, it is a necessary veil. The trouble really starts when matter is considered so vital, so important to life's action, that it erases memory with a strong hand and leaves it void of all intimations of the planes that lie behind matter. The danger, however, is not limited to this aspect of life only; for some there have been who have succeeded in peeping through the outer layers of matter into the hidden layers of that which still remains matter. The novel experience, the greater power which they acquire, delude them into the belief that their quest has led them into spiritual realms and, glamoured by the unknown, they have oftentimes shouted "Eureka!" and claimed liberation. The efforts of science to scratch the surface of matter have made matters worse confounded and have added to the general confusion. For, those who burn incense at the altars of science tend to be hemmed in by the hard, almost unbreakable, crusts of dogmatism and blind themselves completely to the realms which lie beyond. Modern philosophy, on the other hand, is at present in a barren period, and philosophers are too apt to assume the mantle of pioneers and experts in realms of which they speak glibly but into which they cannot enter.

Why is science, or even philosophy, so circumscribed? Why does the modern world fail to bring forth Alchemists or Magicians of the type of Hermes, Apollonius or Plotinus? The answer, it appears, is unpalatable to the modern mind and hence is considered no answer by the modern intelligentsia. The deeper study which takes man into the hidden realms of power cannot be entered upon without a mastery of the art of moral equations. "Why," asks the modern physicist, "should you mix up morality with problems in the higher sciences of mathematics and electronics? To us the impurities of life become a hindrance only if they encroach upon our fields of intellect and of experiment." They can ask us whether the great scientists who unveiled for us the mysteries of the atom and of the electric force needed to be such moralists as a Jesus or a Buddha. Did they not achieve that which for centuries was not even dreamt of? The aeroplane and the typewriter, the telephone and the supersonic apparatus, the radar and the results of researches in medicine, are great, almost stupendous, achievements. How then can these benefits be lightly brushed aside or their values depreciated by the preachings of moral values? The case is well put, is even forceful and convincing from the point of view of the human intellect. It fails and must be dismissed if we apply to it certain fundamental laws which are inviolate and which are the touchstone by which tinsel can be separated from gold.

Where then does morality touch matter? Is there in matter some aspect of consciousness that reacts to the motive and the morality of the man who uses it? Can the taint of an evil man leave upon the substance which he handles an impress which remains indelible for long or short periods? These questions are not academic; for, if matter so reacts to the moral stimuli of man, then the whole question of scientific research must undergo a startling and radical alteration. The fundamental truth that Science has forgotten is that in all its researches it touches life—be it in stone or mineral, chemical or man; and whether you are experimenting on new alloys or whether you are trying to find the nutritive elements in minerals, you are playing with one or another aspect of the all-pervasive and *intelligent* life.

In *Isis Unveiled* H.P.B. indicates the vastness of this field of study when she says: "Well, Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities and impure magnetism can be communicated by the touch." Behind these general words lie the fields of grim reality. How can they be interpreted in the ordinary language of the day? Let us translate them into readily understandable propositions. Matter as we know it is sevenfold. It has memory and consciousness and it has, moreover, its sympathies and antipathies. The laws of chemistry will bear these statements out sufficiently. If, therefore, matter —the speck of dust, the "inert stone," the blade of grass, etc.—is to be understood, we have to analyze its make-up: (1) the outer form, (2) the inner nature which impresses upon and makes the outer form obey the laws of its nature, and (3) the spirit, the immortal aspect which remains unchanged and which is the grand spectator, the sustainer and the storehouse of all the experiences gone through. Neither science nor modern philosophy has gone beyond the first aspect, and they have therefore remained ignorant of the mighty laws that govern the inner life. In the tiniest molecule are layers of consciousness; layers, moreover, which are so subdivided that the one can retain the memory of the good, the other the memory of the evil, influences that impinge on that particular form of matter. Thus all forms and shapes—nay, even the shapeless and nebulous forms of matter—contain a vast storehouse of memories and of impressions. The analogy of a photographic record, or rather two records, would therefore not be far wrong. But we now come to another aspect of matter which unfortunately is very little known—the ability of matter to release its memories automatically when galvanized in any one of its aspects by the attractive forces of consubstantiality which the human organism continuously liberates.

Let us suppose that a pen, a book, a fluid, has come under the strong magnetic influence (it may be a completely unconscious process) of a thoroughly selfish person. It gets saturated with this selfish force, which is then stored up in an appropriate part of its being and which will at any time release its memories of selfishness. Suppose now that an impressionable person who is a little selfish (and which of us is not in the wordly sense?) comes in contact with this surcharged form of matter. Because of the affinity of emotions (here selfishness) the exchange of essence becomes possible, and the man is urged, seemingly against his will, to acts of selfishness.

There is, however, a still nearer karmic reservoir which pours into us the minute lives which either bless or damn our actions. A selfish act is by the very nature of selfishness hurtful to the lives used in the performance of that act, which in consequence receive its direct impact. These lives therefore react automatically, and, finding a lodgment in the make-up of their malefactor, troop down his hands, slide down his glance, penetrate through his words and despoil his good or heighten his evil, becoming thus the unconscious agents of his retribution. The vivisector, for instance, impresses his own photograph on the lives of his victim, and the more intense the pain he inflicts, the more vivid is their memory of him. These lives will cling to him, and, whenever the circumstances become favourable, precipitate themselves on any matter he may engage in, causing him continual disaster, either in this or in his future life.

On the deep of matter there must therefore inevitably be the shadow of darkness. In fact H.P.B. says: "Too much knowledge about things of matter is rightly shown as evil." The truth of the matter is that light is not the property of matter and can therefore never be found by the mere analysis of the outer crust of things. Modern science, if it is to come anywhere near the old sciences, has to enter into the realm of metaphysics. Our own museums and the grand architectural and other wonders that dot the world are ample proof that the ancient scientists knew and could handle forces which our modern scientists have been unable to touch or even to name. The *Vril* of Lytton's *Coming Race* was a force once known and used by men. The force which drove Keely's "motor" at the mere touch of a hand—from whence did it come? Science does not know; but the force was discovered and bears

testimony to the hidden side of things.

As will have been seen, there are laws which are delicately balanced and which take count of the motives and the purity of man. They must be respected, must be recognized. They were studied and lived up to in the ancient academies; they were certainly the basis on which rested the schools of Pythagoras and of the Neo-Platonists. It is therefore our duty to lead our scientists and philosophers to a search once again of the links that bind morality to action and therefore to science or to philosophy.

The Voice of the Silence has sage advice to give on the subject. Says the pupil: "The cloak of darkness is upon the deep of matter; within its folds I struggle. Beneath my gaze it deepens, Lord; it is dispelled beneath the waving of thy hand...."

It is this tendency of the darkness of matter to deepen beneath the gaze of the ordinary searcher that is so frightening. The more intense the gaze, the profounder becomes the gloom. It is for this reason that in all of the much-vaunted discoveries of science we will always find lack of altruism and a tendency to accentuate one or another aspect of selfishness. We are told that the industrial revolution brought some relief to millions of men, but few have taken count of the untold misery it has unleashed and which more than outweighs the apparent advantages. The creation of an utterly selfish capitalist class, the engineering of wars of conquest for the opening up of new markets, the elbowing out and even the extermination of great handicraftsmen like those of Dacca so that mill-made cloth could be supreme; the creation of unemployment; the raising of world prices to preserve monopolies and cartels—these are some of the results of our scientific machine age. "Those who live by the sword will perish by the sword" is a truism, and the machines which man has erected in non-altruistic endeavour will be the very machines which shall devour him. In all ages, the wages of sin have been death.

What is the constructive line of ideation that Theosophy can offer to the philosopher and the scientist? Since altruism must remain the moral centre, all research, all efforts, must cease from inflicting pain, torture or death. All endeavours must have as their motive and basis the ultimate benefit of all beings, excluding therefrom not even the meanest of creatures. All efforts must be canalized to demonstrate to humanity at large that behind their bodies, behind their brains and minds, exists their Vital Self. The scientist can demonstrate this by a rediscovery of man's astral form and of the powers of the human soul. The philosopher can go further afield and trace the spiritual, psychic and intellectual pedigree of man and demonstrate how man is really the heir to all creation.

Science can, if strengthened by the moral codes of life, demonstrate ways by which the intellect of man can find its full unfoldment under the benign radiance of the awakened soul. Furthermore, going deeper into the realms of true psychology, it can affirm the existence of the *Akashic* records and can formulate the conditions required for any soul to enter that vast storehouse of divine knowledge. Lastly, both philosophy and science can show how matter has to be rightly handled, how we can intelligently guide it upon its upward way.

Mr. Judge has said that the Adept's work is to preserve the Philosophy but the help of the companions is needed to rediscover and promulgate it. One of the methods of rediscovery would be the planting of new ideas in clean places and allowing them to germinate in the brain of a congenial philosopher or scientist.

THE SPIRIT OF SCIENCE

In his comments on the rules in *Light on the Path* its author writes:—

> I hold that scientific men are the pioneers of modern thought....But the scientific workers are progressing, not so much by their own will as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable.

Since the Masters' work, in which we are assisting, is to change the Manas and Buddhi of the Race, a proper understanding of the above quotation is obviously of some importance to students of Theosophy. It raises a number of points.

First we should understand what science is trying to do. Professor Dingle, in his James Scott Lecture to the Royal Society of Edinburgh in 1948, put it this way:—

> It [science] does not accept the world of material objects, located and moving in a unique time and space, as a necessary starting-point but goes back to the original experiences that led to the conception of that world for practical purposes.

Elsewhere he quotes Einstein as saying: "The object of all science is to co-ordinate our experiences, and to bring them into a logical system." Another famous scientist, Bohr, has said: "The task of science is both to extend the range of our experience and to reduce it to order." Aldous Huxley, in his *Ends and Means*, wrote: "Science, in Meyerson's phrase, is the reduction of diversity to identity. The diverse, the brute irrational fact, is given by our senses."

Science, therefore, is not really committed to belief in a world of material objects moving in empty space, but all of us, scientists and non-scientists alike, are settled in the mental habit of interpreting our experiences, for practical purposes, as experiences of such a world. This is one reason why some find the metaphysical conceptions of Theosophy so difficult.

The second point is that, while the success of science has helped to distort our sense of values and has put into our hands power for which, morally, we are not ready, and while individual scientists are responsible for such horrors as vivisection, there must be something valid in both the spirit and methods of science. Otherwise it would not have had its astonishing success or attracted so many fine minds. We do not want to be so entirely preoccupied with what is objectionable in science as not to be able to utilize the benefits to be derived from it.

According to Einstein, the majority of scientists may be divided into two groups according to the motives which lead them to science. Many do so "out of a joyful sense of superior intellectual power....many others are to be found in the temple [of science] who have offered the fruit of their brains on this altar for purely utilitarian purposes." But he adds that there are a few without whose efforts the temple would not exist, who seek to escape from personal life with its fetters of ever-shifting desires into a world of objective perception and thought. In other words, these few seek truth wherever it may lead. In a lecture delivered at the Indian Institute of World Culture (Reprint No. 14) Major-General Bhatia said: "May I say that the scientific attitude and the religious frame of mind have much in common, for they are both searching for Truth?"

Another vital point to realize is that for scientists certainty comes before completeness. To quote Einstein again: "Supreme purity, clarity and certainty are attained only by the sacrifice of completeness." The scientist does not, like the philosopher, try to erect a logical and comprehensive system which explains everything from A to Z. He believes that an immediate comprehension of the whole exceeds the capacity of the human mind, and is content to seek a thorough and certain knowledge of a small part of human experience, adding his small quota of knowledge to what has been gained by others. Thus painfully and slowly, but he believes surely, a structure of human knowledge is erected which approaches progressively to an understanding of the whole. Each part of the structure is being tested continually. It is seldom that any part has to be discarded, but each part does have to

be continually modified or extended. In the words of Professor Dingle : " Science is essentially a process, stretching through time, in contrast with the instantaneous or eternal character of traditional philosophy."

One other equally vital consideration is perhaps best put in the words of Wordsworth which appear as a motto on the cover of the scientific journal, *Nature* :—

> To the solid ground
> Of Nature trusts the Mind that builds for aye.

To understand fully the relevance of these words one needs to go back in the history of science. During the Middle Ages the two great authorities that dominated the Western world were Aristotle and the Christian Church. Following Aristotle it was asserted and accepted almost universally that heavier bodies fell to the ground faster than light bodies because logically it must be so. No one thought of actually observing if that was so until 1589 when Galileo, making use of the leaning Tower of Pisa, gave ocular demonstration that they fell with the same velocity. The general influence of his work was profound and he is regarded by many as the father of modern science. An appeal to Nature had disproved the assertions of authority based upon a process of logical thought. This was of very much greater importance than the fact that light and heavy bodies fall with the same velocity.

Over and over again since then scientists have experienced the overthrow of the argument " It must be so " by an appeal to Nature. This is the historical reason for their profound distrust of any kind of *a priori* reasoning. For example, the argument that man must reincarnate in order that justice may be preserved is without force to a scientist, not because he is not interested in justice, but because his experience has taught him to look at Nature to find if what is asserted is actually to be found there. There are obvious limitations to this outlook of scientists. Many have committed the crime of exploiting Nature instead of observing reverently. This has had the karmic consequence of blurring their understanding, not to speak of other consequences. Nevertheless this in no way alters the fact that the attitude of scientists contains an important kernel of truth by which all of us can benefit. The same idea in principle, although the implications are deeper, is given by H.P.B. in her article "What Are the Theosophists." She wrote there of reading the Book of Nature, which is more important than any book written by man. *Light on the Path* also advises us to observe Nature with the help of our senses.

Three important constructive aspects of science may therefore be summarized as follows : (1) It is a search for Truth, wherever that search may lead. (2) It is essentially a processs stretching through time and not any particular body of assumptions or hypotheses. (3) Its final appeal is to Nature and not to any authority or human reason.

We must speak up against the destructive aspects of science, but our voices will be the more effective the more we can understand and appreciate the authentic spirit of science. It is possible for everything one says in criticism of an institution as of an individual to be justified, and yet for one to lack any real understanding of what one is criticizing.

Finally it is important to realize that science is altering, not only our physical circumstances, but also profoundly our general outlook. Would the cosmogony or the evolutionary scheme of the Secret Doctrine be at all credible to us if we still believed that the earth was the centre of the firmament and that God created all the species in their present form ; if Darwin had not brought forward his theory of evolution based on careful observation of Nature ; if our astronomers, by painstaking observations through telescopes and spectrometers, had not revealed the immensities of space and the true motions of the heavenly bodies, and our atomic physicists had not found evidence of the complex world within the inconceivably small atom ?

The cosmos in the aspect it shows to science seems supremely indifferent to man. The humanist makes a relative handful of human beings, inhabiting an insignificant planet among stars in numbers and at distances which defy imagination, the most important creatures in the cosmos The situation offers a challenge to students of Theos-

ophy to show how its metaphysical conceptions can retain the values of humanism in the physical perspective given by science. By accepting that challenge we can benefit both science and humanism.

In addition to widening our mental horizon, science is also introducing new conceptions which are taking philosophic thought "towards the far line which divides things interpretable from things uninterpretable." It is precisely the discoveries in the realm of atomic physics, fraught with such dangerous possibilities, which have had most influence. For example, in 1897 the French scientist Becquerel discovered quite by accident that the metal uranium emitted invisible radiations capable of affecting a photograph plate. This phenomenon came to be known as radioactivity. Subsequent investigation showed that the individual atom of uranium ejected an electrically charged particle, and in doing so transmuted itself into an atom of an entirely different element. This was an important step in the discovery of nuclear energy. The startling feature of the action from a theoretical and indeed philosophical point of view was its spontaneity. It was apparently impossible either to forecast the moment of transmutation or to delay or accelerate it in any way. Any particular atom of uranium might break up a moment later or still be intact a million years hence. Prior to 1897 splendid success had been obtained in formulating laws governing, say, the movements of the planets and in forecasting future events in the heavens. Now, in entering the sub-atomic world, an entirely new feature entered the picture, indeterminacy. This means that we cannot formulate any laws which govern the behaviour of atomic entities, and thus cannot forecast what an individual entity will do. This obviously raises fundamental questions, the attempts to answer which are introducing conceptions of matter entirely different from the rather crude one most of us hold.

What has been said is not an attempt to minimize the seriousness of the charges against science: (1) that it has often exploited and robbed Nature; (2) that it has often been arrogant in its overemphasis of the importance of its own approach to truth; and (3) that it has not paid sufficient attention to the question of its moral responsibility for the power it has put in our hands. It is considered, however, that any attitude which is merely condemnatory will be barren of results. We will speak with greater authority to scientists and help more to utilize the forces of good if we have a real understanding of the spirit of science and of the historical reasons for its growth and development, and have assimilated and made our own the good in it. We will be better able to make constructive use of the discoveries, the new perspectives and the new conceptions introduced by science to show the interrelationship between the physical and spiritual worlds. It is vain to wish ourselves back in an age when there were no guided missiles, no nuclear energy, no rapid means of intercommunication. Probably we would be just as dissatisfied if we suddenly found ourselves back there. At least these things mean that we must face and solve problems which before we shelved.

THE PLANK OF OUR SALVATION

Separation from animalism is the plank of our salvation. The Manasic ray which incarnates in the body brings with it a basis of Buddhi (Wisdom-Compassion) and also of Atma (Will). This lower Manas is exploited and enslaved by Kama. If we can (and we should) extricate this Manas from Kama, that Manas becomes what is called *Antahkarana*, the Internal Organ. It becomes the Bridge to the City of God—*i.e.*, Atma-Buddhi-Manas. Theosophy enables us to rise to the plane of the Higher and bring down to the sphere of the lower more and more of the Monadic influence. Our Will, which comes to us from Atma, and Buddhi, the vehicle of that Will, get involved in Kama and so become *tamasic*, *rajasic* or *sattvic* (see the 17th and 18th chapters of the *Gita*). They have to be activated. Study and meditation provide the motor-power; the daily routine of life reveals to us the means and the way.

THE GROWTH OF SOUL

[The following stenographic report of a talk by Robert Crosbie was first published in *Theosophy* (Los Angeles), Vol. X, pp. 164-167, for April 1922.—EDS.]

For many, many centuries man has gone on in this Western World with no understanding of his own nature and no idea of his real responsibility, because he has been taught in a greater or less degree that he is a *created* being, and whatever soul he might have was donated him by the Creator. He has been given fear on the one side, and on the other the promise of reward for what might be called good conduct. The ancients, however, held quite a different idea of soul, and regarded man not as a creature but as himself a creator, with the power to make his instruments better fitted, and with control and guidance over the events of his life. They held that all beings spring from the same boundless, omnipresent Source, which is the root and essence and cause —the One Spirit, the One Consciousness, the One Power to grow, without which at its root there is no form, however high or low.

So Theosophy teaches that behind man and behind all beings is the immortal part, known to us as Spirit. That immortal part is the moving power; that immortal part is that which requires experience. That immortal part provides all the powers, and in it lies hidden or inherent the law of expanding. The power to perceive, to act, to grow is latent in every form. Whatever may be the nature of that form, and however low to our perceptions, we should know that it could have no existence except for the One Source, the One Power, the One Life within it, which causes its growth through the perception of external things and external contacts. The true meaning of evolution is the unfolding from within, outward. It is through the acquisition of knowledge gained by experience that a greater desire for a better instrument appears to the perception, and then the soul—of whatever quality —moves on.

Even in the mineral kingdom are forms of many kinds with different qualities. The Spirit is within each form—each expression indicating a certain degree of intelligence, and the intelligence of one kind differing from the intelligence of another. That intelligence has been gained, but let us remember that the root of all gaining on every plane of being is the power to perceive, the power to act, and the power to feel the reactions. In the next, the vegetable kingdom, this power approaches a greater expression. It shows very clearly a different texture, and in the higher grades even the rudiments of a nervous system. The many different kinds of expression in that kingdom represent a different kind of intelligence. Every flower, every plant, every tree is soul in embryo. Coming to the animal kingdom, we find forms there expressing certain qualities gained through observation and experience, through right or wrong impulsion, because in that kingdom are forms inimical to mankind as well as those that are beneficial.

Looking now to the human kingdom, we find something of the same qualities belonging to the three lower kingdoms. There are those beings with the static, immovable perception of the mineral, with a small round of perception and just as small a round of action. Others are of a vegetative character in their attitude of mind. Then there are those of a higher intelligence, a more open mind, a more unveiled spiritual perception. All these are growths of soul. If, as we now stand, having contacted many different kinds of thought and religion in our search for an explanation of the nature of man, his present condition and his destiny, we are prepared to consider any question whatever upon its own merits, apart from any prejudices or predilections we may have, our souls are in the process of further growth. True understanding requires an open mind; it requires that belief and preconception should be thrown entirely out of the mind and replaced by an accurate and intimate knowledge of self-evident truth, before the soul can grow from its present limitations into a wider and deeper atmosphere, a wider range of thought, and a deeper understanding. True knowledge is soul power, pure and simple. Even false knowledge pertains to soul but it is not of the spiritual

nature.

Now we can see the necessity of making a distinction between soul and spirit. Saint Paul makes that distinction in the New Testament, but it is lost to orthodox religions because any idea of an external God destroys the whole idea of Spirit. It is the Spirit that makes the form of the mineral, of the vegetable kingdom, of the animal and human physical existence; it is the same perceiving Power, grown higher with a soul that ranges far above material things, that has been through all our present experiences and passed on to higher planes of being, carrying the knowledge forward without a break. The Spirit in man is the Real part of him. All the rest is due to externalities and to impermanencies. All that can ever be kept is the knowledge which he acquires, and that alone is knowledge which proceeds from and is related to his own spiritual perception. The Perceiver is the Real in man. That is not the soul. That is the Spirit. Then there are those acquisitions of knowledge, of perception, of understanding, of wisdom which the Spirit assimilates to itself; everything that we perceive, every experience which we go through, all the knowledge that we may gain, is not Spirit. It is the Spirit which is the Knower; the things known are the soul. Spirit is that which is the Seer, not that which is seen. Spirit is at the root, but observation and experience give us a greater and greater realization of the Spirit which we are. Soul is the ever-increasing perception of the Reality of Spirit.

Any kind of experience is soul, even though it is embryonic before the stage of self-consciousness is reached; that is, it does not know itself and cannot distinguish between itself and its acquired round of perception. The lower kingdoms have not the *consciousness* of the soul, and this it is which man has and which makes him different from the lower kingdoms, where it is only latent. We, as men, can stand apart from ourselves and criticize our own actions, our actions in connection with others, our words, our principles, our natures, or anything else. It is evident that if we can do that, these things are not ourselves. We can criticize that which belongs to us. Nothing which belongs to us is, in reality, ourselves. It is our acquisition. So, looking at the soul as a means, a basis and a degree of knowledge acquired by observation and experience, we can see why we find ourselves in our present position. We have gained knowledge through forms, but all forms decay. This form we now possess had a beginning and must have an ending, will in time pass back to the kingdoms from which it was taken. We are not this form. Nor are we the ideas we have held, are now holding or will hold. We are the holders of the ideas. All mental conceptions as ourselves may be discarded. We are not the mind which we can change. We are that which continually takes another position and makes another evolution. Thus, by realizing all that is *not* Spirit, we can conceive and understand the Spirit.

There is no beginning nor ending to us, in reality. There is no beginning to the power to perceive, the power to grow. It always was and is and ever shall be. Soul-growth is not a material thing; it is a growth in perception, in knowledge, in the realization of the spiritual part of man. The struggles which we go through are all self-inflicted because of the ignorance of our own nature due to the false teachings imparted to us, accepted and maintained by us. We have supposed that we were just our bodies; that some Being gave us a soul; that when the body dies the soul goes back to the God who gave it; that life is a donation; that we are not responsible for our coming into life, for our capacities or incapacities or environments. We like to shut our mental eyes. We try to forget the great facts of existence. We try to live in the present and in our desires and pleasures, while we seek to avoid the evils we have so richly deserved. If life were only this, the only possible clue would be suicide and selfishness. But we cannot, as a matter of fact, think of a time when we will not always "be there" under whatever conditions. And as we always work with others, affecting them for good and evil, we must as spiritual beings make restitution in every direction. No one can do that for us—not even those great Beings, our Elder Brothers, who know us, who have regarded our ignorance and our thoughtlessness, and from time to time come to awaken us. No saviour of any kind can save

the world. Mankind must save itself.

Among mankind, there are many, many classes. We are not born "free and equal." We are not of the same kind. We are the same in nature, but we differ very much in degree. We may be the laggards of those classes, who have existed in many lives with Those who are far, far above us and to whom we were not listening. Having ears to hear, we did not hear, and having understanding, we would not understand. Had we listened and had we understood, we would have already reached the stage of those Beings. They are souls grown to a universal scope. They know that the powers They have realized, in man, are only latent, but the only one to bring about the great perfection—to finish the task set forth—is the man himself. All that They can do is to arouse man to a sense of his own nature so that he himself will take action; he alone can do what is necessary to be done. Realizing the integrity of each soul, the laws that operate through all, They know They cannot change the course for man; They cannot interfere. Their souls having grown to the heights of understanding and wisdom, They can help others to see; They can tell men that such a way lies open to them; They can show the same path that Great Ones have always trod.

MENTAL ASCETICISM

Man occupies the balance position between Spirit and matter; he is the link between the higher Beings and those below. Only the Super-Man, the Adept, can be free from the weaknesses of the lower nature. In the human kingdom the lower self exists in all. There are ferocity and cunning in the animal kingdom and poison in the vegetable; it is worse in man, for he has degraded himself to the level of the animal. To control and curb the animal in us asceticism has to be practised, but we have to guard against false methods of asceticism. Our Masters teach that we should begin with the *mind* and make it exercise asceticism, for the mind is the base of the personal nature. Bodily ascetic practices —the assuming of postures, breathing exercises, fasting, etc.—are a snare and a delusion as causes; as natural effects flowing from the control and equipoise of the mental and emotional natures they have their value.

For the practice of mental asceticism we need knowledge and study. "The gentle breezes of Soul-Wisdom" alone can brush away the dust and dirt of our lower nature. Mental action is causal; wrong philosophical formulæ lead to mental vagueness and weakness, and then wrong emotions follow. Mental vagueness and vagaries are removable, without strain, if the mind is directed to the Self, our Inner Star and God, itself a beam of the immaculate Light of the One Self, the Supreme Spirit. Our mind is at present enmeshed by Kama. The will to live (*Tanha*) is the basic Kama; influenced by the senses that Kama deteriorates and the will becomes narrow and personal. Thus the pure ray of mind becomes enslaved. Only when the mind is free from Kama, is not swayed by it, are we able to raise the animal-man to the level of a human-man. Will should be used to raise the mind to the Source of Light (Truth) and of Warmth (Compassion), both of which are altruistic. When our lower mind ascends for a few minutes to the Higher Manas we gain strength, and our standing weaknesses and their periodic uprisings are to some extent brought under control.

So, raise yourself by the help of thought (study is one process) to the Star whose ray you are—now and here. Do not be overanxious about those periodic uprisings—moods. When they come do not engage in fighting them, but go to the *Voice*, or *Light on the Path*, or the *Gita*, or *Letters That Have Helped Me*. Let the mood of anger or depression, hatred or retaliation, vanity or self-righteousness, etc., pass. Try to substitute calmness, patience and peace. Keep in your consciousness the truth that the starting Paramita is *Vairagya*, the middle one.

PROGRESS AND HAPPINESS

Progress and happiness have a many-sided relationship. Although "progress" may not always and in every respect lead to happiness, true progress must result in happiness of one kind or another. Economic and political progress must produce happy citizens. Similarly, social progress must promote a well-built society and its happiness. The product of educational progress must be the liberal and creative mind and its joys. During the reign of ancient monarchs like Dasaratha, Rajarishi Janaka and others, the righteous people, high in merit, lived in peace and plenty. Each man lived in abiding truth a long, peaceful, happy and contented life, each individual being thus enabled to walk the path of spiritual progress.

A study of the history of nations and civilizations shows that economic, political and social progress cannot be achieved without the educational progress of the individuals that make up a society or nation. But mere intellectual progress is also not enough to bring about true happiness and the well-being of individuals. The societies and nations of today, which have materially advanced and have a high standard of living, yet find now that their so-called progress is not satisfying; it has not brought contentment and peace. Progress on the material plane seems to have brought about a deterioration in the moral and spiritual calibre of the nations. Therefore social, economic, political and educational progress can bring real happiness only if based on spiritual values. As Madame Blavatsky has said in her *Key to Theosophy*:—

> To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.*

Similarly, however wonderful the superstructure, if the foundation is weak the superstructure is bound to collapse in course of time.

But what is spiritual progress?

The Sages and Seers of all countries and of all times have stressed work in the world along with contemplation. A life dedicated to service is what is demanded. Work is undertaken not on account of its external results, but for inner development. Yoga is skill in action. It is no use putting on spiritual airs, without developing spiritual qualities. Spiritual life is not retreat from men and from this world. As *The Voice of the Silence* says:—

> Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

He that does good is of godly nature. As *The Voice of the Silence* again says:—

> Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.
>
> Thus Saith the Sage.
>
> Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

It is not the ascetic, but the transfigured life, radiant with power and energy and love, that is exalted. To "bear love to men as though they were ...brother-pupils, disciples of One Teacher, the sons of one sweet mother," is essential for lasting social advance.

It is only when individuals are thus enlightened and have spiritually progressed, have acquired inner peace and contentment and have integrated themselves, that true progress and happiness can be achieved. Such individuals can render true service to human Souls, for real service to Humanity consists in the uplift of the moral nature and character of individuals, *i.e.*, the uplift of the inner man by right ideas and ideals. As Madame Blavatsky says:—

> Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.

The inner man can never be awakened by out-

ward happiness. He can be awakened to nobility only by ideas, by giving food and nourishment to the man within and not only to the body. And this the great Sages and Seers down the ages have tried to do. We are what we are today, and not worse, because these Great Ones have come again and again to render service to Humanity and to hold up to men the great eternal verities as the end and aim of life. But for Them, we might not even be aware of our failings and drawbacks. And, as the Enlightened One has said, "The fool aware of his folly is to that extent wise." The recognition, at least by a few individuals here and there, that mere material and intellectual progress is not enough, and that something more is required, is in itself a healthy sign.

The real need today is enlightenment on the root causes of both our individual and social ills. What are the real causes of our poverty, sickness, misery, moral degradation, etc., on the one hand, and the lives of careless indifference and material luxury and corruption on the other? Are these due to mere chance? Do environments make men or do individuals make such environments?

To discover true answers to these problems real knowledge is required. In the *Mundaka Upanishad* we are told that Saunaka, the great householder, approached the Sage Angiras with due rite and asked, "Sire, through what knowledge does everything become known?"

The Sage replied:—

> The knowers of Brahman declare that there are two kinds of knowledge to be acquired, the higher (*para*) and the lower (*apara*): The lower is composed of the four Vedas, *Rig, Yajur, Sama* and *Atharva*; and pronunciation; ritual; grammar; etymology; prosody; astrology. The higher knowledge is that by which the Imperishable, *Akshara*, is attained.

We have more than enough of *Apara Vidya*. What we need today is *Para Vidya*, the knowledge of the Soul, or *Atma Vidya*, all-inclusive knowledge, which can enable us to perceive the worth of the Spirit and Soul in our body rather than attach undue importance merely to our senses and appetites and our intellectual capacities. It will enable us to realize the universality of this One Spirit in all beings. It will give us the understanding that man is fundamentally a miniature god in the making rather than an evolving animal, that societies consist of Souls which are on the march of evolution. As Madame Blavatsky says in *The Key to Theosophy*:—

> All good and evil things in Humanity have their roots in human character, and this character, is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past....true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

A change of environment can bring out the good in men. But it is equally true that the good in men will ultimately bring about a better environment. Both have to go hand in hand. Moral and ethical education and material amelioration should be simultaneous. The normal pitch of conduct at which men are not conscious of being particularly virtuous, although they feel mean when they fall below it, should be raised as high as possible. A social order is as high or as low as the character of those who compose it. It cannot be changed unless men are changed.

"Higher and nobler conceptions of public and private duties...lie at the root of all spiritual and material improvement." Madame Blavatsky has said:—

> Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

Regenerated men and women can create a better society.

Many people engaged in social service today feel that until they have found what their real goal in life is, and in some measure constructed within themselves a centre of peace and order, they cannot give real and lasting help to their

fellow men. True social service cannot be rendered by those who take to it out of disillusionment or dissatisfaction in their own lives. Merely to rush about, ignorant of what to do or how to do it, is empty emotional agitation. The world is helped not through restless activity but by peace and quiet work.

In our moments of insight and contemplation we understand man's purpose in life, and he who has a vision of the highest goal must do his utmost to attain it. The understanding of the purpose of life also lays on him a duty and an obligation not only to all his fellow men but also to all the beings in the universe, to do what he can to carry them forward towards the goal. Thus his life becomes one of dedication to the service of humanity, and in the case of all dedicated personages we find harmony in life and with nature, a passing from stress and strain to quietude and reflection, from storm to calm. The fresh visions that dawn in solitude guide the life of activity. Men of vision weave their dreams into the fabric of actuality.

The world can be redeemed by men of equipoise and insight. Therefore acts of outer service are of relatively little importance unless rooted in spiritual understanding. A pressing need of ours today is to acquire, along with the knowledge of the sciences, technology, etc., *Atma Vidya* or the Knowledge of the Self as given out in the Upanishads, in the *Bhagavad-Gita*, in the *Dhammapada* and in other great scriptures, not only of India, but of the whole world. The ideal social-servant monarch of old, the Emperor Ashoka, made himself a graduate, not of some foreign academy but of the lore of the Buddha and his Illustrious Predecessors. Gandhiji sought inspiration for service to Humanity in the *Gita* as well as in his own soul-power.

These scriptures are not to be looked upon only as tomes of profound philosophy. They teach us the make-up of man, the proper outlook on our environment and the method by which each can overcome his obstacles and raise the standard of his own life, not only on the plane of economics but also on that of morals and mind.

They also teach us the fundamental Theosophical principles which have to be applied if real progress and happiness are to be achieved. Madame Blavatsky calls them "the four links of the golden chain which should bind humanity into one family, one universal Brotherhood." They are—Universal Unity and Causation, Human Solidarity, the Law of Karma and Reincarnation.

As we gain insight into the workings of Deity, or the Universe and its Eternal Laws, we shall gradually gain inner peace, and as we gain inner peace we can render real, enlightened service to others. As we serve others our knowledge widens, our understanding and perception deepen and we become better able to help others. And in serving others we acquire greater inner peace. This is the spiral of spiritual progress. When there is peace and fraternal good will in the minds and hearts of men they are bound to reflect themselves sooner or later in happy material surroundings.

The West, which has progressed in scientific knowledge, has produced eminent men of science. Can a society, however, be said to have progressed very far spiritually if it does not produce any men of spiritual stature, such as a Gandhiji?

Spiritual progress implies the existence of a class of disinterested persons ceaselessly working for humanity and the unfoldment of human souls. How much more true happiness there would be if there were more such men and women, or, at least individuals with enough spiritual knowledge and strength to understand them and to put their teachings into practice!

Patriotism consists in spiritualizing our nation. It implies not only getting rid of our national defects but strengthening in ourselves, and in our nation as a whole, all the noble qualities which belong to our nation. If we as individuals do our family duties, performing our *dharma* with care and devotion, our duties to the nation will to a great extent take care of themselves. Our family duties and national duties, strictly performed, would purify our nature. The performance of our duty to humanity will bring about the realization of universal tolerance and mercy, enabling us to free ourselves gradually from the bonds of ignorance common to all ordinary human beings.

Progress and happiness are interrelated by a dynamic process, the renewed working of the creative impulse through spiritualized individuals seeking to lift mankind to higher levels. The world is made better by men who benefit humanity in the only way in which it is possible to do so: by encouraging individuals to bring the noble qualities from within outwards; to seek spiritual knowledge and by its guiding light to solve their own problems and to render help to others. There have been legions of men and women, in many cases unknown and unsung, who have helped to elevate the minds and cleanse the hearts of men, for they have perceived that real happiness can be built only upon individual spiritual progress.

SMOKING AND CANCER

Suspicions of a causal connection between tobacco smoking and lung cancer have prompted statistical studies in the U.S.A., on the strength of the findings of which warnings to cigarette smokers have from time to time been sounded. The American Cancer Society recently completed a mammoth statistical study using more than 22,000 trained volunteers to gather material on the smoking habits of some 187,000 men between the ages of 50 and 69 when the questioning began. These were traced for an average of forty-four months, the fact-finding going on to the end of October 1955, since when the final major report has been compiled. It was presented to the American Medical Association on June 4th, 1957, and widely publicized in the press.

The study indicates a lung-cancer death rate nearly ten times as high for men with a record of regular cigarette smoking as for men who have never smoked. An "extremely high" association is reported also between cigarette smoking and deaths from cancer of the larynx and the esophagus and gastric ulcers, as also a very high association of cigarette smoking with a few diseases such as pneumonia and influenza, duodenal ulcer, aortic aneurysm, and cancer of the bladder.

As compared with the death rates, from all causes, of those included in the study who never smoked, the mortality rate was 34 per cent higher for those who smoked up to half a pack of cigarettes a day; 70 per cent higher for smokers of half a pack to one pack daily; 96 per cent higher for smokers of one to two packs a day and 123 per cent higher for those smoking two or more packs a day. The report states, however, that "occasional smoking appeared to have little or no effect on death rates."

The Tobacco Industry's own Research Council's reaction to this report is that statistical studies "do not prove cause–and–effect relationships," and it points out that "the causes of cancer and heart disease are not yet known to medical science." For their discovery it looks to experimental research such as it is subsidizing.

There are indications in the careful biometric calculations of the American Cancer Society which should give pause to heavy smokers. It seems significant that the Director and Assistant Director of the American Cancer Society's statistical research, Drs. E. Cuyler Hammond and Daniel Horn, respectively, are reported to have switched from cigarettes to pipes four years ago, shortly after a link between lung cancer and cigarette smoking was indicated by statistical research. The study included the lung-cancer death rate of former very-heavy-cigarette-smokers who had given up cigarettes a varying number of years ago. That excessive indulgence in cigarettes is dangerous seems amply borne out by the report.

But, alas for human nature in general and its readiness to risk even health and life-expectancy in preference to making an effective stand against *Kama*, "the enemy of man on earth," a marketing specialist in the United States Department of Agriculture is quoted in the American press of June 7th as saying that cigarette consumption is on the increase, previous warnings having caused only a temporary drop in consumption.

THE DUAL ASPECT OF MIND

The mind, we are told, is human and divine. It gives us the power to become aware of and be coloured by the material, dense part of Nature, as also to become aware of and be coloured by the very highest in Nature. In itself it is the state of being aware. Evolution is the awakening of this awareness to the full recognition of both the higher and the lower, and to achieve this the awareness must be limited to some extent by a form, subtle or dense.

The practical aspect of this for the would-be aspirant to the higher life is that that in him which is aware of the dense, material part of life is capable of freeing itself and becoming aware of the highest. When the individual awareness becomes lost on the lower planes we have animal-man evolution. The human stage implies self-conscious awareness of things material and things spiritual.

The first step for us to take is, therefore, to endeavour to become aware of things and not be absorbed in them, to become aware of our feelings, our emotions, our actions; and in order to energize ourselves we need to know why we should make the effort to heighten our awareness of things. Theosophy emphasizes that our motive should be pure, to help our brother man. H.P.B. brought to us the teaching about the Blessed Masters who are the perfect helpers of humanity and who have dedicated Their lives to that purpose. To help the world in a real way we need teachers who can point out the "Way," and as a traveller lost in the wilderness would feel grateful towards someone who showed him the way out, so devotion and gratitude must spring up in our hearts towards Those who show us the "Way."

We must, therefore, make ourselves ready to listen to the Great Ones. We must be moved by the wish to serve Them in Their work of the regeneration of humanity.

The first step is to learn to pay heed to the higher aspect which speaks to us first as conscience, and later as the Voice which impregnates the Silence. Without practising attention, awareness, during daily life, we cannot become aware of the Inner Voice; without becoming aware of that Inner Voice we shall become immersed in the personality, in matter. For this reason we are taught to devote some time to study and quiet thought. We are taught to become aware of ourselves as thinkers, as souls. We allow ourselves to be carried away by our feelings and desires, so that for the time being we act by impulse instead of using our awareness or thought. The lower mind has to be used constructively, that is, to correct the impulses of the body and feelings-desires, not to become enslaved by them, identified with them. All of us have probably at some time or other been so overcome by an emotion or lost in physical action that we have "come to" with a start and heartily wished that we had not felt or acted in such a way. The control of actions, making them mind-born actions, and the control and use of the emotion-desire aspect of our quaternary, making it also mind-born, is a lengthy task but a necessary one. More difficult it is to make our thoughts "mind-born." Few of us recognize that our thoughts are coloured to a very great extent by our desires and feelings. Perhaps we can see the truth of this if we analyze our thoughts at the end of each day. The inner chattering of this mind is a dangerous phenomenon, for it corrodes the awareness and blinds it to everything outside the "carapace of selfhood." Even when our mind is full of the knowledge of the great Philosophy of Theosophy, if we do not look behind the words our awareness is prevented from free functioning and we become "false pietists of bewildered soul." But we must face this *ahankaric* mind, caught in the net of emotion-desire, and, having freed it from *Kama*, we must turn it towards the Soul; that is, we must become aware of, look for, listen to, something which is higher and different from the lower.

Besides dealing with the body and its impulses and actions, with the feelings and desires and the mind caught up in them, we have to take into consideration the vehicle of these functions—the *Linga Sharira*, the design body, the true seat

of the senses and organs and the vehicle of feelings and desire-thoughts. It is also that through which *Prana* flows, and *Prana* is one of the most important aspects of man. The would-be aspirant must realize that by his actions, feelings, desires, thoughts, he purifies or contaminates the whole world.

It may seem a hopeless task for us to become helpers of the world when even to become helpers of ourselves seems so difficult. And without a knowledge of soul as distinct from personality, soul as a divine being, aware of the spiritual basis of life and ready to help the personality, it would indeed be hopeless. If we add to this the knowledge of the Great Ones, always listening to the cry of their human brothers and sisters, we shall not despair.

We must cultivate the habit of listening—listening to the words of our friends, listening to the words, spoken and written, of those whose knowledge and wisdom is greater than our own, listening to the conscience, listening to the Voice of the Inner Ruler, and, finally, listening to the Voice "that speaks where there is none to speak." Periods of silence are very necessary. Great thoughts come in fleeting moments, and because we are not listening we forget them. By listening, by becoming actively receptive to higher thoughts and feelings, and by stopping so many of our lower activities, we will in time be able to "stand aside" and let the warrior fight in us for the mastery of the higher over the lower.

The cry of humanity is a real cry, but would be useless if there were none listening for it. The cry of the soul is useless if that part of it which inhabits the personality is not listening, and the cry of the imprisoned soul in the personality would be useless were not its parent soul in a constant state of listening. There is a bridge or medium by which the cry of each can reach the listening ear. This bridge is awareness, an awareness gained by listening, and by action; or by listening, absorbing and applying what is heard and absorbed. We absorb by assimilating consciously what is heard until it is a part of ourselves. We then become perfect performers of action. But before that stage is reached there lies before us the long and difficult task of endeavouring to become aware of our path through life and of the glorious Soul that is our real Self.

SHRADDHA AND PINDA

[Reprinted from *The Theosophist*, Vol. I, p. 151, for March 1880.—Eds.]

A letter was received by us recently which was forwarded to Swamiji Dayanand Saraswati with a request that he would answer it. The following is the letter and Swamiji's reply, which also expresses our own views :—

Bombay, 8th February 1880.

Madam,

Will you oblige a section of your readers by inserting in the next issue of the *Theosophist* a paragraph explaining your views on the Hindu custom of performing *Shráddha* to departed ancestors?

The points requiring notice are (*a*) how such a custom arose, *i.e.*, its philosophical origin; (*b*) whether the offering of *pinda* benefits in any way the persons for whom they are offered, in the sense that their non-offering would subject the *manes* to any suffering or privation in the other world; and, if so, (*c*) why no *Shráddha* is performed to children who have died young.

I shall be thankful if you could also give the views of Swami Dayanand Saraswati on this question.

SWAMI'S ANSWER:

The original meaning of the word *Shráddha* is *Shraddhá*, "devotion." It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of *Shráddha* in honour of the *dead* does *not* bear out the original idea at all. *Shráddha* really signifies to serve living parents with all devotion, not the dead. And it is, therefore, useless to offer *Pinda* (rice balls) in honour of the dead, as it results in no good.

SEEK SACREDNESS

The term "sacredness" denotes the reality in every object. It is exemplified in our capacity to recognize it.

The philosophies of Buddha, Shankara, Plato are great not because of the personalities but because of the eternal values and the divine sacredness inherent in them. The names of personalities merely suggest the patterns of thinking; but in terms of sacredness and reality there is always an inherent Oneness in all schools of thought.

As an illustration one can compare the works of art by modern artists with those by ancient artists. The main difference between, say, the paintings or architecture of olden days and those of modern times is that unlike ancient times nowadays importance is attached to the name of the artist. Since the days of the Renaissance there is a tendency to push forward one's personality in all fields. Today this deep-rooted inclination is taking priority over the recognition of the reality or the sacredness of things. The comparative study of æsthetics is pursued in terms of personalities.

Anonymity or impersonality is the first step to get at the sacredness of things. The fact that H.P.B. called herself the channel or the window through which the light of the age-old wisdom shines has lessons to teach us. To understand the sacredness of Theosophy we have to get back of personalities to the Message itself. The quality of sacredness is inherent in Truth and "There is no Religion higher than Truth." The prevailing practice of labeling persons as Naturalists, Revolutionists, Dogmatists, Atheists, etc., is a misleading attempt to define and to limit the illimitability of Nature and of Art.

Sacredness or the Divine quality is in fact inherent not only in the manifest but also in the unmanifest. This is perhaps why the modern mind and modern education seldom recognize the real difference between "Intuition" and "Intellect." To go beyond reason is to perceive the Buddha-Wisdom and break through the limitations of our intellectual capacity. Intuition is an undefinable faculty leading one to realize the sacredness of things. The fact is that we all *feel* the sacredness although we cannot *see* it.

The primary discipline of the student of Theosophy is to transcend the limitations of objects and to view them in the endless expanse of Space and limitless Time. Take for example the topical significance of the Buddha-Jayanti celebrations. Sacredness is a universal Reality, an experience, an inner awakening in the mind of Man. Neither the convening authorities, nor the historic personality of Gautama, the Prince of Kapilavastu, help us much to realize the sacredness of Buddha Jayanti. Nor are we helped much by comparing and contrasting Buddhism with other religions in terms of our familiar arguments. Its sacredness lies in its potency to uplift us and bring us nearer to Wisdom and to Divinity.

Sacredness inheres mostly in the student's attitude and less in the object concerned. The student of Theosophy is enjoined to follow the principle of open-mindedness in daily life. It is said that "the true Theosophist belongs to no cult or sect, yet belongs to each and all." The mind has to be so trained as to perceive the sacredness in a snake as in a rose, in a sinner as in a saint, in the black African as in the yellow Chinese or the brown Indian or the white European. The quality of sacredness is universal, eternal and sublime.

We may believe it, but never do we lead a quiet, free life, such as Adam's, but are enveloped in an invisible network of speculations. Our progress is only from one such speculation to another, and only at rare intervals do we perceive that it is no progress. After all, the theories and speculations of men concern us more than their puny accomplishment. How little do the most wonderful inventions of modern times detain us! They insult Nature. Every machine, or particular application, seems a slight outrage against universal laws.

—THOREAU

GREEK TEMPLES

The *Italian Cultural Digest* for Spring 1957 reports on the efforts being currently made to restore the grandiose and ancient Greek temples at Selinunta on the shore of southern Sicily.

> The earthquake of 1693 laid Sicily waste. Greek temples, more numerous and splendid than anything the Greeks ever built in Attica, came crashing to the ground. . . . only a line of columns rises today against the sea horizon. The remaining 8 temples and what is left of the original acropolis lie in giant piles of cornices and fluted, barrel-shaped column chunks. . . . At least one of the Selinunte temples is now being put on its feet again.

Who were the mighty builders of these temples and of other masterpieces of art and architecture which puzzle the men of today? To trace their origin we must try to understand who were the first settlers of Greece. The Greeks preserved the record of the races which preceded them in their myths. It is only the keys which we have in our hands through Madame Blavatsky that can unlock the mysteries of the old Greek myths and explain the origin of those peoples already in existence in the land of Greece when the Hellenes began their course of civilization. Our historians tell us that they do not know where the Pelasgians came from, or where in Italy the Iapygians and Etruscans came from. But the teaching of Theosophy shows these people to be the last sub-race of the Atlanteans, descendants of whom still existed among the Hellenes in historical times.

Long before the island of Poseidonis (the last remnant of the great Atlantean Continent) sank beneath the waves, one of the early sub-races of the Aryan stock descended from the high plateaux of Asia and emigrated to islands in the West. There they resided for some thousands of years, intermarrying with members of the last, or seventh sub-race of the Atlanteans. Ages later these people, called Atlantean Æolians because of their long stay on the remnants of the lost continent, were to become the ancestors of the Greeks, for when some of the islands around Poseidonis showed signs of sinking, they had again to leave their homes. They built a flotilla of arks and sailed through the Pillars of Hercules (the Straits of Gibraltar) into the Mediterranean Sea. Some of them colonized the coasts of Italy and Spain. Others went on into the Ægean Sea and settled on the Greek Isles and in Thessaly, to which they gave the name Æolia. The Atlantean Æolians were, therefore, the "autochthones" of Greece, the forefathers of the Hellenes, the builders of the Cyclopean citadels and fortresses which still puzzle the archæologist.

The report in the *Italian Cultural Digest* continues:—

> No one can guess today how those architects assembled their temples. It is hard to imagine, how, with hempen rope and primitive pulleys, they could have lifted the monolithic blocks weighing up to one score of tons apiece. Merely to remove them from the temple's pavement and reassemble them has required, in our day, the ingenious use of special machinery. Now that the ground has been cleared, the actual hoisting of the great chunks for erection and fitting will require the use of even heavier cranes and steel cables.

This is one of the many times when, in the face of the great works of the past, modern men have wondered. Madame Blavatsky draws our attention to the architectural marvels of both Egypt and Greece in *Isis Unveiled*, where she wrote: "Herodotus. . . the 'Father of History' confesses more than once that Greece owes everything to Egypt." (I. 521)

> "Mechanism," says Eusebe Salverte, "was carried by the ancients to a point of perfection that has never been attained in modern times. We would inquire if their inventions have been surpassed in our age? . . . have we not been assailed by numerous difficulties in striving to place on a pedestal one of those monoliths that the Egyptians forty centuries ago erected in such numbers before their sacred edifices?" (*Isis Unveiled*, I. 516)

What further evidences of the scientific and technological achievements of the ancients are offered to us? Accounts of travellers are full of them—from descriptions of the megaliths of Stonehenge and Karnac to the strange statues

of Easter Island; from the terraced pyramids of Yucatan in Mexico to the equally indestructible granite-encased pyramids of the Nile. Mystery upon mystery, wonder after wonder have survived the buffets of the centuries, the inclemency of the climate, earthquakes and the ravages of men; and yet, these remains of the Cyclopes (Atlanteans and their immediate descendants) survive and remain for us living standards of beauty and proportion.

The Secret Doctrine asserts that early humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge, from those higher and exalted Beings who were its progenitors, and who constituted themselves its instructors and guides. It is they who laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. Says H.P.B. (*The Secret Doctrine*, I. 208–9 fn.):—

> Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the *cave-men* of the Palæolithic age - on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution...."It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (*See "Book of God," Kenealy*)...It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14)

Ancient temples, whether Greek, Egyptian, Indian or any other, were not only monuments of great beauty but were built by the Initiates of old for a specific purpose. Within their recesses were performed the Mysteries, and their walls witnessed many an initiation scene.

All great external facts have an inner and moral basis as well as one rooted in the metaphysical source of all. Great Art, Architecture, Music, Dance, are founded on True Proportion, Harmony and Rhythm—which are in themselves the reflection of the great Law of the Cosmos: "As above, so below." The Mathematics of the Soul, operating as the law of cycles, brings old souls back into incarnation again. The widespread modern movement for the restoration of ancient monuments may, we hope, in time produce a deeper appreciation of history, tradition, myth and the record of the "giants of the past" who were ourselves using bodies of a civilization now extinct, but the effects of which can still be traced. H.P.B. has given us the key to these in *Isis Unveiled* and *The Secret Doctrine*, but we have to search for and apply it.

Is there not also a significance in the fact that the great monuments of the past are preserved for their beauty, at least, if their inner and real meaning is still obscure? Beauty springs from Goodness and Truth. While the petty and the evil crumble and fade and are forgotten, the beautiful ever draws admiration and is preserved. So should we do for ourselves in fashioning our characters—which are our *real* selves.

IN THE LIGHT OF THEOSOPHY

"The Lords' Debate on Hanging, July 1956," is interpreted and commented upon by W. B. Gallie in *Philosophy* for April 1957. Though the Death Penalty Abolition Bill failed to pass the British House of Lords, it is generally agreed that 'in the House of Lords it is the speeches not the votes that matter; and when regarded in this way the debate might perhaps be claimed as a success for the Abolitionists."

The debate "was of the greatest interest as a specimen of current moral thinking and moral conflicts on the death penalty." It was not a straight fight between those for and those against capital punishment, but was a complicated affair, with groups and sub-groups striving to gain the support of the majority. Mr. Gallie presents the moral standpoint of each of these groups: some hold that punishment in general, including capital punishment, is morally justifiable; others maintain that there is a "continuous humanity" running through all men, from saint to criminal, and that therefore capital punishment is a graver crime than the crime of murder which it is meant to deter; still others ask for convincing evidence that capital punishment fulfils its purposes, whatever these may be, and for satisfactory criteria for deciding on which sorts of persons found guilty of murder the death sentence should be passed. These three groups of "active advocates" try to influence the larger body of "public utilitarians," *i.e.*, those who are guided by considerations of the "general weal." On the other hand, there are those who remain neutral and whose votes in the debate are decided by political or administrative considerations. It is significant that Mr. Gallie should remark that the differences between these groups can be settled "*only* by philosophy."

Mr. Gallie goes on to discuss some of the crucial points in the Lords' debate. A traditional Abolitionist argument has been that, the death penalty being irrevocable, the dangers of a miscarriage of justice are here incomparably great. On this score the Abolitionists pressed the Retentionists very hard. The Retentionists on the other hand criticized the "Abolitionist sentimentality."

The question of the deterrent effect of capital punishment was discussed in great detail during the debate. Mr. Gallie is of the opinion, and rightly so, that the Abolitionists are not wise in relying upon "statistics" in presenting their case that capital punishment does not deter murder.

> After all, the pioneer Abolitionist countries had no statistical umbrella to shelter under when they first "took the plunge." They took it on humanitarian principles, and on a very variegated (and of course inconclusive) mass of evidence which suggested that the experiment of Abolition was worth trying. That is the spirit in which Abolitionism deserves to succeed, or at least to be given a fair trial; and that is the way, it seems to me, in which it ought, therefore, to be presented.

Although the Abolitionists lost in the voting, the debates in the two Houses of the British Parliament have set people thinking, and many one-time advocates of capital punishment are now beginning to question the desirability of retaining it. It may not be long before public opinion helps in bringing about the much-needed reform.

"Silence for certain periods of time to enable nature herself to speak to him who comes to her for information" has been recognized as one of the means to Illumination since the days of Plato and Iamblichus in the West, and since the far earlier times of the Indian *Rishis*. It is this Theosophical prescription that, in different words, Romano Guardini of Munich University offered to the German Iron and Steel Engineers Association in a thoughtful lecture in 1955 which, revised and in English translation, appears in the March 1957 issue of *Main Currents in Modern Thought* (New York).

Concerned, like all of us, about man's control of the forces of nature having outstripped his control of his own inner forces, he asks how man can gain the ability to fetter the drive towards

power and gain; and answers:—

> ...only if man can recover the ability to be still, to be silent, to collect and possess himself, to disengage from the world, to perceive the meanings within the things and to judge on that basis, rather than to yield to the pressure of objectives....Our purpose is...to disengage him from his work, in order that by gaining perspective toward his immediate achievement he may be able to see whether his work stands in a right relationship to humanity as a whole.

Mr. Guardini suggests that the peoples of Asia not only have still a strong bond with nature but also have "an age-old tradition of self-recollection, of contemplation, of reliance upon inner strength, which is still full of vitality." The tradition is there, no doubt, but the Western-educated Indian can profit no less than his Occidental brother by the prescription for active men, like engineers and technicians, of the practice from time to time of "real silence."

> At such a time, a man can ask himself questions about the character of human nature and the meaning and value of the contemplative life, by which is meant nothing narrowly religious or sectarian, but rather a method of reaching back to the essentials of man's nature, of integrating him, and in this way freeing him from his fragmentary existence.

Silence, he declares, "is not something negative —absence of speaking—but something in the highest degree positive—an inner stillness, a released vitality and depth into which experience can be accepted."

That man needs to develop a sense of responsibility towards his fellows is emphasized by Robert Guillain in *Realities* for June 1957. Nations will awaken to their responsibility towards other nations and co-operate with one another in a spirit of good will only when amity and co-operation obtain at the individual level. The hunger and misery prevalent in the world are attributed by man to the inclemency of Nature; that man himself is the cause of much of this hunger and misery is often overlooked. Conditions made by man have to be set right by man.

M. Guillain further states that the material progress over which nations pride themselves, being one-sided progress, does not bring prosperity on all planes or do much to ameliorate the suffering of the people. The solution, he says, is not to stop all progress but to direct it along wider channels.

The moral aspect of the problem, M. Guillain goes on to say, is to realize that "all men are our brothers and we ought to act accordingly." If each man becomes conscious of his duties towards his fellows, sooner or later solutions to the problems that beset us at the national and international levels will also be found.

H.P.B. wrote in *The Key to Theosophy*:—

> Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. (2nd Indian ed., pp. 232–3)

In an open letter to the press released on June 29th, "A Call to the People of India," an earnest appeal to the patriotism of their countrymen was made by eight prominent citizens of India—Dr. C. P. Ramaswami Aiyar, the Maharaja of Gwalior, Shri V. P. Menon, Dr. Bhagavan Das, Shri Harindranath Chattopadhyaya, Shri M. R. Jayakar, Sir Mirza Ismail and General K. M. Cariappa. They see the nation's very liberties as menaced by moral and mental apathy, which saps the will; by the communal-mindedness of some, which threatens national unity; and by

the destructive criticism of many, when the great need is for "co-operative members of the glorious team of nation-builders."

During the non-violent struggle for India's freedom, most of her sons and daughters needed no reminder of the claims of patriotism upon their hearts and hands. But in 1883 one of the great Masters wrote: "...the word patriotism has now scarcely any electric power over the Indian heart." "You pride yourself," He wrote to another Englishman in India, also in the early eighties, "upon not being a 'patriot'—*I do not*; for, in learning to love one's country one but learns to love humanity the more."

The present dangers pointed out by the signatories of the "Call" "demand of all Indians," they declare, "community of thought and purpose."

> They demand a restoration of the moral order from which alone true social order can derive....From the community we have our livelihood, culture, protection in a reign of law. To the community we owe a just return of loyalty and service.

Moral standards cannot be restored in the abstract, but only by individuals' living up to the ideals that have made their country great—ideals of truth and non-violence, of mutual tolerance and forgiveness, of love for humankind. It is the wider dissemination of these ideals by press and rostrum, but especially by silent example, that can effect India's moral regeneration and enable her to do what the "Call" envisages—"become the beacon light to the millions of this wide world, showing them the path to eternal happiness and peace."

The English *Daily Mail* lately published a series of articles on "The Great Controversy" on the subject of religion. Among the writers were Julian Huxley and J. B. Priestley. Dr. Huxley wrote (April 17th) that

> some few million years ago all the purely material and physiological possibilities of life had been exhausted. It was by realizing new mental possibilities that man became dominant....His destiny is to be the agent of the evolutionary process on this planet, and to realize new, richer, and higher possibilities for life. That is his privilege and his sacred duty.

He states that because of this "vision of human destiny revealed by the patient labours of scientists, anthropologists, and historians" a new type of religion had become necessary. He feels that this new religion will be centred on the idea of fulfilment, both for the individual and for the race; on the sacredness of the ideal possibilities of life. It will be universal, uniting and inspiring the whole of humanity "in a common adventure." Eternity gives place to

> the enduring background of evolution, the thousands of millions of years of life's past ascent, the thousands of millions of years of its possible future flowering. The core of its need will be belief in human possibilities of physical, mental, and spiritual health and enrichment.

He ends by saying that "the religion of the future will assuredly be inspired by an expanding vision of destiny, and will help us to imagine and to realize ever new possibilities of fulfilment."

Mr. J. B. Priestley stated (*Daily Mail*, April 18th):—

> I believe...that Man is neither the pet creation of a limited and all-too-human deity, nor a mere chemical accident that occurred on an eccentric minor planet. He is one link, neither all-important nor without any importance, in an infinite and, to us, largely incomprehensible chain of being.

He says that certain activities—"in science, the arts and religion—and our values of truth, beauty and goodness, bring us closer to the next level of being." "States of mind can take us straight to Heaven or Hell, without the intervention of any deity busy arranging rewards and punishments." "It will not do," he says, "to reduce everything in the universe to a human scale. That is what we do when we turn the Creator into a tribal deity." Mr. Priestley says that he cannot accept the view "that religion is just a lot of old-fashioned superstition."

"THE THEOSOPHICAL MOVEMENT"

OUR NEW VOLUME

THE THEOSOPHICAL MOVEMENT has gradually grown from the four-page issues of its first year (1930–31) into the twenty–four–page issues of Volume XXVII, which will close with the October 1957 issue.

The Editors have been feeling the urge to intensified effort to spread the life-giving truths of genuine Theosophy, as we approach the last quarter of the century, when a new endeavour is periodically made by the Enlightened Ones to help on humanity's spiritual progress in a marked and definite way. It has been decided, therefore, to increase the number of pages from the beginning of Volume XXVIII. The November and subsequent issues will be of forty pages, conforming in size to Mr. Judge's *Path*, whose task it is trying in the measure of its ability to carry on. It will be a change in format and an increase in content only, not a change in aim or name.

THE THEOSOPHICAL MOVEMENT will faithfully continue its dissemination of the Wisdom-Religion through articles in line with the Teachings of Madame H. P. Blavatsky, simplified and elucidated by W. Q. Judge and Robert Crosbie. Through its pages the light of Theosophy will continue to be shed on events and developments, and timely warnings will be sounded when these threaten man's moral integrity and harmonious development as a God in the making. As heretofore we shall be publishing reprints now almost inaccessible to many present-day students.

THE THEOSOPHICAL MOVEMENT is not conduct ed with a profit motive but to serve the Cause of Masters, which is that of Humanity. Much as it is regretted, however, it has become unavoidable to raise the charges for this monthly journal. Not only will the increase in the number of pages and the improved format entail a higher expenditure, but there has been an all-round increase in material and production costs. From the November issue, therefore, the subscription rate wll be as follows:—

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The price for single copies of the November and subsequent numbers will be **40 naye paise.**

Even with this increase in price, the publishers are bound to incur a considerable loss. This they are prepared to bear, as they have been doing for the last twenty-seven years, for the sake of the great Cause THE THEOSOPHICAL MOVEMENT serves. We hope that those whom it has helped will not only renew promptly their own subscriptions but also interest other subscribers so that the light which it transmits may reach an ever-widening circle of aspiring Souls.

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Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road. Bombay 1.

U. L. T. LODGES

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